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endeavor to meet successively the problems presented to the expanding church by its contact with the modes of thought in the midst of which it was working. Beneath the varying apologetic may be found always the eternally valid truth on which it is based.

But a study of the apologetic of the New Testament will do more than enable one to distinguish between the passing form of statement and the ultimate reality. It will indicate clearly the most effective forms of an apologetic for today. This is true because those points of view which formed the basis of conflict between Christianity on the one hand, and Judaism, heathenism, and Gnosticism on the other, are frequently recurrent in the history of human thought. The conflicts between legalism and liberty, between materialism and the recognition of the spiritual, between religion in its simplicity and religion as an attempted philosophy—these are those that brought forth the New Testament apologetic, and they are always present. Much is to be learned from the New Testament, therefore, that will prove profitable for use in all time, as to a sound apologetic method. And for this reason the closest study of the New Testament method is advisable.

Ultimately it will be seen that these first apologists commended their message to the world of their time by expressing it in the highest categories of contemporary thought. What we need today, Mr. Scott urges, is a closer alliance between Christianity and the actual mind of the age; our religion has too long identified itself with antique modes of thinking.

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THE MYSTICISM OF PAUL

Dr. Campbell fears that our age is losing sight of the fact that the essence of our Christian religious experience is mystical and he desires through an exposition of the mysticism of Paul¹ to bring a message to the church of today. As a religious mystic, he tells us, Paul possessed a perception of God as a living personal Father, as a transcendent and immanent Deity, and held direct communion with him. As a Christian mystic, his communion with God is in Christ, and had its beginning in a vision which was an inner revelation of an objective reality. As an evangelical mystic the apostle expressed this union in the figure of a crucifixion, death, burial, resurrection, and ascension with Christ; while as a rational mystic he grounds his belief upon the testimony of his own consciousness, tests his

¹ *Paul the Mystic: A Study in Apostolic Experience.* By James M. Campbell. New York: Putnam, 1908. 285 pages. \$1.50.

subjective experience by objective revelation, and submits revelation to the judgment of reason. As a practical mystic he united the passive and active elements in his life, and maintained unbroken the sense of the continuity of his own personality, developing a healthy, robust, virile manhood through self-expression and not self-repression. He nourished his mystic life by prayer, silence, and meditation, by self-surrender to, dependence upon, appropriation of, and co-operation with, the divine.

Paul declares to the church of today that the formative thing in Christian experience is personal contact of man with the living Redeemer; that not outward form but inward spirit is the essential thing in religion; that the source of authority in religion is not in external things but in the things of the Spirit; that the religion of the Spirit ought to be characterized by the fire of a holy passion, and provide a center of rest in the midst of the world's turmoil and strife; that the living God is the ultimate of human thought and the union and communion with him the ultimate of human experience.

Dr. Campbell has brought to his discussion a fine religious appreciation and insight and a knowledge of contemporary religious literature. He has thus produced a readable, devotional, and thoughtful book and one especially useful for the popular and general reader. But the special student of Paulinism will not feel that he has in this volume any distinctive contribution to the interpretation of the apostle. The book lacks the historical method and spirit; it is an interpretation of Paul in the forms of present-day thought before he has been really appreciated in the forms and categories of his own thinking. Dr. Campbell presents nothing naïve nor antiquated but makes Paul so modern, so logical, so consistent that one loses, at times, the vigor and originality of the Apostle to the Gentiles. The author fears the church has lost much in dropping into the background Paul's faith in the angels, but if Paul really believed in a transcendent and immanent God it is difficult to understand why angels were so essential to his own faith. When the Christian has the immediate fellowship of God he asks not after angels and demons. God is himself the object of Christian faith.

The work lacks, also, psychological insight and method. Paul's mysticism is pre-eminently a historical, psychological, religious problem. We want to know how far the form of Paul's religious experience was the result of the historical conditions and views of his age? In how far are we to find its explanation in the nature of his own psychic life? Dr. Campbell thinks that the theologian is interested in the contents, but not in the psychology of his religious experience. But is it possible for him to appreciate the content without an understanding of its psychology? This con-

tent is a process or state of experience and a psychological explanation is essential for its valuation. To put the question otherwise, we may ask: In what degree was Paul's experience conditioned by the peculiarity of his own psychic nature, by the fact that he was a religious genius? or in how far was his experience abnormal? And what content can we take from his experience and apply to our own lives as an element of control and as fitted for our own religious development? The theologian should not put us on the wrong track, he should not lead us to strive after the unrealizable. Just what does the writer mean by mysticism? When religion is apprehended and tested by reason, and mysticism means that the reality of religion is given in immediate experience, we are led to ask where there is any reality that does not finally come home to us in the form of an immediate or feeling experience. And when we are told that religious experience comes through the subliminal self then we need to know the relation of this subliminal to the ordinary self. Is it just the character of this mysterious self that its reality does not come through the perceptive and rational processes that characterize ordinary consciousness? There is still opportunity for extended historical and psychological study of the mysticism of Paul.

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TWO STUDIES OF THE APOCALYPSE

Wellhausen recently undertook the task of tracing the origin of and interpreting the "pictures" of the Revelation of John. While the analysis¹ is concerned with the main features of the Apocalypse, the more formidable problems of the older exegesis invited special attention. The method employed is a process of decomposition. The conclusion reached is that a John, not the apostle, in the time of Domitian or later compiled the present Apocalypse on the basis of Zealotic, Pharisaic, and Old Testament sources. These were modified and assimilated not only by adding suitable introductions, conclusions, and numerous interpolations but also by an exceedingly subtle retouchment. An editor, who introduced minor changes into the body of the text, prefixed 1:1-3, and appended 22:18, 19, is responsible for the present form of the Apocalypse. Only 11:1, 2, and 12:1-17, date from the last months of the Jewish conflict with the Roman Empire, since the sources as a rule imply the destruction of Jerusalem.

¹ *Analyse der Offenbarung Johannis*. Von J. Wellhausen. Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen. Berlin: Weidmann, 1908. 34 pages. M. 2.